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## HISTORY OF THE JEWS.

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### CHAPTER V.

The Midianites, though nearly destroyed by the Israelites on a former occasion, were now become strong; and aided by the Amalekites and other wild hordes of the desert, swept over the land, and pitched their tents in the rich corn fields of Israel. The people were reduced to bitter distress, and subjected to a grievous famine. It was indeed dangerous to thrash the little corn that could be obtained, for the enemy came and seized it. While Gideon, of the tribe of Manasseh, was secretly engaged in thrashing some wheat in an underground wine-press, an angel appeared to him and announced the divine pleasure that he should judge and deliver the people. Gideon being dubious, miracles were wrought which convinced him that the mission was divine. Having built an altar and offered sacrifice to God, as he had been commanded, he went at midnight and destroyed the altar of Baal in the city of Ophrah. The enraged citizens required his father to deliver him up to be punished: "Will ye plead for Baal?" said the aged sire; "let Baal plead for himself!" The army of the enemy lay encamped on the plains of Jezreel, and Gideon prepared a host of 22,000 with which to make his attack; but it was the will of God to show the continually revolting, and, when afflicted, repenting Israel, that he was superior to idols, and that his power could save them. He therefore caused such reductions to be made in the army, that at last only 300 remained; each of these was to take a trumpet, and also to conceal a lamp in a pitcher. In the dead of the night this little band approached the enemy, and on a signal given, broke their pitchers; the sudden crash, the sudden blaze of light, and a sudden blast from their trumpets, put the Midianites in the utmost confusion, which was heightened by the fright of the cattle. A dreadful havoc commenced; the Midianites fled, the Ephraimites

and other troops advanced, and the Midianites were pursued and slain without mercy; 120,000 fell by the sword; two of their kings, Zebah and Zalmunna, having slain some of the family of Gideon, he put them to death with his own hand; while Oreb and Zeeb, two other princes, were slain by the Ephraimites. As during this pursuit the inhabitants of Succoth refused bread to the troops of Gideon, and even insulted him, he now returned to them and caused their seventy elders to be scourged and torn with the thorns of the desert. The people, to manifest their gratitude, made an offer of royal authority to Gideon, but this he declined, and required no other reward than the ear-rings of the slain, and as the ear-rings of the Ishmaelites were all of gold, and of enormous size, this amounted to a large quantity of gold. But even this deliverer fell into sin; for with this gold he made an ephod and set up a form of worship which God had forbidden, and this became a snare to him and his family. Before his death the country had peace for forty years.

When Gideon was dead, Abimelech, his son by a concubine, determined to obtain the crown his father had refused; and to attain his object, formed a conspiracy with his mother's kindred at Sechem, and slew all the seventy sons of Gideon excepting Jotham only, the youngest, and he made his escape. The Sechemites gave the name of king to the usurper, and as such sustained him for three years—but it does not appear that, with the exception of them and others in the same neighborhood, that he found any amongst the tribes of Israel either to support or dispute his claims. At length the Sechemites grew weary of and endeavored to dethrone him; but he promptly took the city, razed it to the ground and burned their strong-hold. Pursuing his conquests, while he was attacking the tower at Thebez, a woman fractured his skull with a piece of millstone; but disdaining to die by the hand of a woman, he required his armor-bearer to thrust him through with a sword. Thus did God visit with judgment not only the ambitious Abimelech, who waded through the blood of his seventy brethren to a throne, and now died a miserable death, but the Sechemites also who assisted him in that wickedness, were themselves overwhelmed with destruction by the usurper whom they had elevated.

After this Tola, of the tribe of Issachar, was judge for twenty-three years, and then Jair, a Gileadite, for twenty-two years, but nothing very important concerning either of them has been handed down to us.

Baalim, Ashtaroth, and the gods of Moab, Ammon, and the Philistines, became now the objects of adoration, and thus the people relapsed into the sin which had led to all their troubles, and which was particularly offensive to God, since it not only refused him divine



honor, but also disowned his authority as their King as a body politic. Their profanity and rebellion were next visited by oppression from the Philistines, which lasted eighteen years, while the more powerful Ammonites not only subdued the transjordanic tribes, but also passed over the river and engaged the combined forces of Ephraim, Judah, and Benjamin. At this time Jephthah, who had been leader of a noted band of freebooters, and was a man of fierce habits, was raised up to deliver Israel: he first attempted negociation, but as the Ammonites required the restitution of all that had formerly been taken from their fathers, the negociation failed, and preparations were made for war.

Before going out, Jephthah vowed that, if he returned a conqueror, he would sacrifice, as a burnt offering, whatever should first come out of his house to meet him. The vow was rash, unauthorized by the divine law, and suited only to the wild character of the freebooter; yet the law required that every man making a vow should perform it. He returned with joy, for he had obtained a great victory; but that joy was disturbed by the joy of his only child, a daughter, who, knowing nothing of his vow, came forth dancing and with instruments of music to welcome the deliverer of her country. The agonized father rent his clothes, but the heroic maiden would not hear of the vow being evaded or disregarded, she only requested time to bewail upon the mountains that she could not be a mother in Israel, and was then subjected to her fate. The Ephraimites not having been summoned to battle, were so much offended that they determined to chastise Jephthah and his adherents for the neglect—but Jephthah defeated them, and as they attempted to pass the Jordan, distinguished them by their pronunciation of the word Shibboleth, and slew 42,000 without mercy. Jephthah judged Israel six years. Afterwards Ibzan, of Bethlehem, was judge seven years; then Elon, a Zebulonite, was judge ten years; and after him Abdon, an Ephraimite, held the same office for eight years; but concerning these three the Jewish records contain nothing of moment.

The idolatry of Israel again called down upon them divine chastisement, and the Philistines were the instruments in its infliction: they resided at the south-west of Israel, adjoining the portion of Simeon; there they made such inroads as nearly to annihilate that tribe; Gaza and Askelon were in their power, and their frontier extended to Dan. At this time was raised up the most remarkable of the Hebrew judges. Sampson, the son of Manoah, was of the tribe of Dan. An angel foretold his birth to his hitherto barren mother, adding that he should be a Nazarite unto God from his birth; that he should drink no strong drink, eat no unclean thing, and that no razor should come upon his head; and also promising that he should begin

to deliver Israel out of the hands of the Philistines. In answer to his father's prayer, the angel appeared to him also and confirmed the promise. Manoa proceeded to offer a burnt sacrifice to God, and as the flame ascended to heaven, the angel ascended with it. The divine promise was believed and fulfilled. Sampson was a man of amazing strength: we never find him at the head of an army, but as an individual engaging in the wildest and most daring exploits. Going to Timnath to obtain a Philistine woman in marriage, he was assailed by a young lion, and with his hands tore the fierce animal in pieces. Shortly afterwards, when passing that way, he saw that a swarm of bees had hived in the lion's carcass, and at his bridal feast he gave this riddle to the thirty young men who attended him, wagering a sheet and a change of raiment with each of them on their discovery of its meaning within seven days: "Out of the eater came forth meat, and out of the strong came forth sweetness." Unable otherwise to explain the riddle, they induced his wife to learn its meaning from him and to betray the secret to them. Having thus lost his wager, he replied, "Had ye not ploughed with my heifer, ye had not found out my riddle," and immediately went out and slew thirty Philistines, and with the spoils thus obtained paid the forfeit. Going afterwards to visit his wife, he found her given to another man, and to revenge the insult, he caught three hundred foxes, (or as some suppose jackalls,) tied them tail to tail with fire-brands between them, and turned them into the dry corn fields of the Philistines. After this he fell upon the Philistines, and having slain many of them, took refuge in the Rock Etam. The tribe of Judah were so disheartened by oppression that they resolved to give him up; they accordingly seized and bound him, and surrendered him to his foes: immediately he burst his bands like flax, and seizing on the jaw-bone of an ass which was at hand, he with it slew a thousand men; then when exhausted with thirst and fatigue so that he began to faint, a spring of water suddenly issued from a hollow place in the jaw and relieved him. Afterwards, when he had gone to Gaza the capital city of his foes to visit a female, the gates were closed with the intent of securing him, that they might slay him early in the next morning. But at midnight he tore down the city gates, and taking them with the posts and bars, carried them on his shoulders twenty miles, and then left them on the top of a hill. After this he married another wife, Delilah, who was seduced by the Philistines to inquire where his chief strength lay, and the ensnaring artifice of this female was successful; for though he twice deluded her, at length he told her the fatal secret, that his strength was connected with his hair not having been shorn. Sampson was speedily delivered to his enemies shorn and weak as another man, bound with

brazen fetters, his eyes destroyed, and put to labor at a mill in a prison. As however his hair grew again his strength increased. The Philistines resolved to celebrate his downfall with a great sacrifice to their idol; which having done, and eaten and drank to excess, they brought forth the blind Sampson to make them sport, and placed him between two columns: these were so situated as to be essential to the stability of the immense temple in which they were congregated, and seizing them, he offered up a prayer to God for a return of all his strength: his prayer was granted: then with one mighty effort he forced down the columns, the building fell, and more were thus slain by that which caused his own death than he had slain during his life. He judged Israel twenty years, and although he obtained no decisive victory, yet, according to the promise, he "began to deliver," and he inspired the Israelites with courage for contending with their oppressors.

During this time the influence of Eli, the high priest, became great. That the high priest should exert a powerful influence under the Jewish constitution was very naturally to be expected. The station in which the ark rested being the chief place of religious concourse, might be regarded as the metropolis. The tabernacle and the ark were at Shiloh, in the territory of Ephraim, which was now the most powerful tribe, being preserved by its central position from those frequent invasions to which other tribes were subject. The northern and eastern tribes were thus kept in continual commotion, and now even the powerful tribe of Judah had been compelled to submit to the Philistines. Civil and religious circumstances thus united in giving temporary supremacy to the high priest. Eli was much attached to the service of God, and much devoted to the good of his country, but his parental fondness for his two sons had prevented him from restraining their disorderly passions as he should have done. He was now old, and feeble, and dim-sighted, while his sons, in the exercise of the priest's office, were, by their tyranny and debauchery, bringing the service of God into contempt. Meanwhile God was raising up a holy and wise man to judge his people. Samuel, who had been given in answer to the prayer of a hitherto barren wife, had, conformably to her vow, been devoted to the service of God from his infancy. This young Levite was aroused from his slumber by hearing his name called three different times, until the last time he thought Eli had called him, but then found it to be the voice of God: he was then commanded to inform the aged high priest that both his sons should die in one day. A fresh attack was made upon the Israelites by the Philistines, and in a fierce battle the invaders were triumphant. Recollecting the wonders wrought in former times, when the ark of God was taken to the scene of warfare, the Israelites hoped that having with them again



the symbol of the Divine presence, they should be successful. But this was a desperate and unauthorized expedient: the ark was removed from Shiloh and placed in the centre of their forces: the Philistines were somewhat alarmed, but rallied their courage, and shortly, as old Eli sat by the wayside anxiously awaiting the result, intelligence was brought him that the enemy again triumphed, that both of his sons Hophni and Phineas were slain, and that the ark of God was taken. He felt, but bore the first and second of these sorrows; but when the third was named he could bear no more, but sinking, fell from his seat, his neck brake, and he died.

During seven months the absence of the ark was a source of dejection to the Israelites, and its presence a trouble to the Philistines. It was taken from place to place, but everywhere their idols were degraded, their harvests injured by mice, and their bodies tormented by disease. Wearied out thus, they yoked two milch kine to a car, upon which they placed the ark and propitiatory offerings for the God of Israel, and then turned the kine adrift. They went in the direct way to the coasts of Israel, and soon were sacrificed as an offering to God, for having thus remembered his people. Twenty years of subjection to the Philistines had yet to be endured. Then Samuel being firmly established as judge of Israel and a prophet of God, and having exerted himself to destroy idolatry from the land, marshaled a great army and drove the Philistines beyond the borders of Israel. As a judge, he held courts of justice at Mizpeh, Gilgal, and Bethel, but usually resided and judged the people at Ramah, and his administration was very prosperous. As he advanced in life, his sons were appointed to administer justice; but they trod not in the footsteps of their holy, upright, and disinterested father, but sold justice for bribes, and thus gave dissatisfaction to the people, which led to the erection of a new form of government.

(To be continued.)

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## TEN TRIBES.

(Continued from page 254.)

There have probably been but few discoveries made of the words which are derived from Hebrew on account of two great difficulties: one is, that the traders and others, who have had intercourse with the natives and become acquainted with their language, being themselves persons from various countries, have given to Indian words a form



correspondent to the genius of their own language. The French and English hearing a word from an Indian, would write it in different modes. Thus Dr. Edwards informs us that the word which we spell and pronounce Mohegan, is a corruption of Mukkekaneaw. The other difficulty is, that the Indians appear to have retained in their language but few radicals, while they have compounds almost without end. Thus the language appears to consist of innumerable monosyllables. Every property or circumstance to be mentioned by an Indian must be noted by a new monosyllable added to its name. Mr. Smith mentions that the simple words *our loves*, must be expressed by the following long Indian word, *Noowomantammoonkanunnonnash*. Sometimes one word among them includes an entire definition of the thing. These things considered, of a language among savages, 2500 years after their expulsion from Canaan, must answer every objection arising from the fact, that this Indian language appears in some respects different from the Hebrew. There remain such signs of identity as might under the circumstances be expected, and as many as could reasonably be expected. Whence arose this, if the Indians are not Israelites? Their language proves that the Indians were not always uncivilized: Mr. Colden, who wrote the History of the Wars of the Five Nations, about the year 1750, and was a man of considerable note, speaking of the languages of those nations, says: "They are very nice in the turn of their expressions, and a few of them are so far masters of their language as never to offend the ears of an Indian auditory by an unpolite expression. They have, it seems, a certain urbanity or atticism in their language, of which the common ears are very sensible, though only their great speakers attain to it. They are so given to speech-making, that their common compliments to any person they respect, at meeting or parting, are made in harangues. They have a few radical words, but they compound them without end. By this their language becomes sufficiently copious and leaves room for a good deal of art to please a delicate ear. Their language abounds with gutturals and strong aspirations, which make it very sonorous and bold. Their speeches abound with metaphors after the manner of the eastern nations."

It has been well observed, that blind chance could not have directed so great a number of remote and savage nations to fix on and unite in so nice a religious standard of speech; and even grammatical construction of language, where there was no knowledge of letters or syntax. For instance, A, oo, EA, is a strong religious Indian emblem, signifying, I *climb*, *ascend*, or *remove* to another place of residence. It points to A, no, wah, the first person singular, and OEA, or Yah, He, Wah, and implies putting themselves under the divine

patronage. The beginning of that most sacred symbol is, by studious skill and a thorough knowledge of the power of letters, placed twice, to prevent them from being applied to the sacred name for vain purposes or created things. They use many plain religious emblems of the Divine name, as Y, O, he, wah—Yah and Ale, and these are the roots of a prodigious number of words through their various dialects. Wah (Jah) is one of the names given to the Great Spirit; the Omawhaw tribe call him Wahconda; and we find the name Wah compounded in the names of the Wabash river, the Wa-sasheh tribe (of which the word Osage is but a French corruption;) the Wa-bingie, Wa-ping, Wa-masqueak, Wa-shpelong, and Wa-shpeaute tribes; also their Wa-bunk, a name for the sun. Mr. Smith suggests that if, as some suppose, bunk signifies bed, that from the solemn transactions on Mount Sinai might have been derived the notion that associates the idea of God with fire, and which led to some regarding the sun as the bed of the Supreme Being. But perhaps it would be more correct to trace it to the worshiping of Baal, or the sun, which in their own country was their besetting sin, in which they adopted the form of idolatry that was probably the first known in the world. Yet, whatever led to their giving such a name to the sun, it is clearly ascertained that they do not now worship any but the one Great Spirit, nor have they for at least many ages; and probably have never worshiped the sun since they left Canaan, although they might have regarded the sun as an emblem of deity. They call lightning and thunder, Eloha, which is decidedly a Hebrew word; and its rumbling noise, Rowah, which Mr. Faber thinks may not improperly be deduced from the Hebrew word *Ruach*, a name of the third Person in the Holy Trinity, originally signifying "the air in motion, or a rushing wind."

Such is the evidence derived from the language of the American Indians, upon which rests the belief that they are Israelites, and, if Israelites, not of the Jews who, according to Divine prediction, are "dispersed," but of the ten tribes, who, according to the like prediction, are "outcast," a description which is exactly suitable to the condition of the Indians. But there is much other evidence.

*The fact that the Indians worship but One Great Spirit, and in their worship address him as Jehovah, and use the word Hallelujah,* is another argument used in support of the same opinion.

That there is implanted in the mind of man a conviction that he ought to worship, appears from this, amongst other considerations, that no part of the world has been discovered in which there has been no appearance of religion; but it is equally true that the objects of religious worship have been generally something made or seen, and in

most cases those objects have been numerous. To worship one unseen, pure, eternal Spirit, does not accord with the uninstructed mind of fallen man. Although, therefore, there is a sense in which man may be called "a religious animal," it is found that he sets his affections on things below, and not on things above: nearly every created thing from the glorious sun to the vilest beast or insect, appears at some time, or by some people or other, to have been worshiped. The natural propensity of man to worship some improper object, appears to have prevailed in all the families of the earth before God called Abram; and one great purpose of his calling him, and choosing him and his posterity from amongst the families of men, was, that in that family his name should continually be known, and the worship of him as the only One God, be continually maintained. To that family the Almighty made himself known, as Jehovah, and as JAH; and to that family was the promise given that Shiloh should come; but in knowing God under the appellation of Jehovah, they were peculiar. Every nation had its gods, and preferring their own gods to the gods of other nations, their corrupt minds perceived no motive sufficient for changing their gods, although they sometimes, and indeed often added to the number of those they worshiped. Hence we read of the gods of all the different nations that bordered on Palestine, but we never read of any one of those nations casting away its gods and adopting the worship of Jehovah: and indeed it was never until the calling of the Gentiles under the Christian dispensation, that any of those nations worshiped Jehovah as the only one God. If, then, we find in a country, at a vast distance from the land of Israel, a people shut out from the human family, living alone, who evidently never heard of Jesus Christ, yet preserving the worship of one and only one Great Spirit, calling him Jehovah and Jah; we find a people with the peculiar characteristic of the Jews or Israelites, and are bound to suppose either that they belong to that people, or that God revealed himself to them, as he did to the Israelites: the latter notion is quite unscriptural, and cannot be sustained: we are therefore bound to embrace the former. To this mode of proving such a nation to be of Israel, it is not a sufficient answer that the Israelites were prone to idolatry from the days of Jeroboam to their downfall; for amidst this defection there was always nominal respect to the worship of Jehovah, unless we except a part of Ahab's reign; and indeed it is not right to make that an exception, for even in that worst of times, when Elijah complained, saying, "I, even I only, am left, and they seek my life to take it away," the Lord replied, "Yet, I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him;"



1 Kings, 19th chap. v. 14 and 18; and soon afterward, during the same reign, the erring multitude were so convinced of their error that they shouted, "Jehovah, he is God! Jehovah, he is God!" The unfaithful Israelites were indeed prone to idolatry, and many idols were introduced; but amidst these defections Jehovah was always regarded as the God of Israel, and no doubt they were always aware that the practice they indulged in of worshiping idols was offensive to Jehovah. It was for this sin that judgments were denounced upon them, and for this they had been told long before, that the evils which have come upon them should come: it had also been intimated that they would "bethink themselves" when carried away captive. This accords with the historic statement given by the author of Esdras—"they took counsel—to go into a further country, where never mankind dwelt, *that they might there keep their statutes, which they never kept in their own land.*"

Mr. Adair bears testimony, after attentive research, that the Indians have but one God, the great Yehowah, whom they call the great, beneficent, supreme and holy Spirit, who dwells above the clouds, and who dwells with good people, and is the only object of worship." To those who are aware of the fact, that the sacred name of God was pronounced so seldom amongst the family of Israel that the proper pronunciation was not commonly known, and that to this day the learned sometimes begin it with J, and sometimes with Y, the mode of pronouncing it by the Indians will cause no difficulty. When Du Pratz inquired of an Indian chief near the Mississippi as to the object of Indian worship, he was told that they worshiped the great and most perfect Spirit, who was so great and powerful, that in comparison of him all others were as nothing, and who made all things that we see, and all things that we cannot see. The same chief told him also that the great Spirit had made little spirits, called free servants, who always stand before their Maker and do his will; adding, "the air is filled with spirits, some good, some bad, and that the bad have a chief who is more wicked than the rest." Dr. Boudinot made diligent inquiry concerning all the Indian tribes known in his day, and he says "They were never known (whatever mercenary Spanish writers may have written to the contrary) to pay the least adorations to images or dead persons, to celestial luminaries, to evil spirits, or to any created beings whatever." Mr. Adair also testifies that "none of the numerous tribes and nations, from Hudson's Bay to the Mississippi, have ever been known to attempt the formation of any image of God." Dr. Williams tells us that the Indians call the Deity the great Spirit, the great Man above; and seem to have some general ideas of his government and providence, universal power and dominion. The



immortality of the soul he tells us was admitted every where among all their tribes. Dr. Boudinot says, *Ish-to-hools* is one of their names for God, and that it signifies "the great, the beloved, holy cause:" and that another is *Mingo-Ishto-Abba*, Great Chief Father." He tells us of a preacher who, before the American revolution, told them that there was a God who created all things; and was told by the Indians in reply, "Go about your business, you fool! do not we know there is a God as well as you?"

Messrs. Dodge and Blight, from the Union Mission, in January, 1824, visited a chief of the Delaware Indians—the chief was a grave and venerable character, possessing a mind which, if cultivated, would render him probably not inferior to some of the first statesmen in our country. They tell us, that upon being inquired of by them whether he believed in the existence of a supreme Being, he replied, "Long ago, before ever a white man stepped his foot in America, the Delawares knew there was one God; and believed there was a hell, where bad folks would go when they die; and a heaven, where good folks would go." He proceeded to state that he believed there was a devil, and he was afraid of him; and that these things were handed down by his ancestors long before William Penn arrived in Pennsylvania. He said he knew it to be wrong, if a poor man came to his door hungry and naked, to turn him away empty: for he believed God loved the poorest of men better than he did proud rich men. He said that a long time ago it was a good custom amongst his people to take but one wife, and that for life; but now they had become so foolish and so wicked that they would take a number of wives at a time, and turn them away at pleasure. He was asked to state what he knew of Jesus Christ the Son of God. He replied, he knew but little about him; for his part, he knew there was one God, he did not know about two Gods. Now it is evident that if white men had taught these Indians any thing, they would have taught them concerning Jesus Christ: but of him they knew nothing, yet they knew something of one God, heaven, hell, the devil, marriage, and God's estimation of the rich and poor—these things were known; and Christianity was not in Canaan at the time of Israel's dispersion; and the Indians received them from their ancestors, before any white man appeared in America.

Lewis and Clark say concerning the Mandans, a tribe far towards the Pacific, "The whole religion of the Mandans consists in a belief of one great Spirit presiding over their destinies; to propitiate whom, every attention is lavished, and every personal consideration is sacrificed."

In a sermon preached before the New-York Historical Society by

the venerable missionary Heckewelder, who had been amongst the Indians 40 years, there is this remark: "Habitual devotion to the Great First Cause, and a strong feeling of gratitude for the benefits he confers, is one of the prominent traits which characterize the mind of the untutored Indian. He believes it to be his duty to adore and worship his Creator and Benefactor. Gookin says, they generally acknowledge one great supreme doer of good: and Roger Williams says, "He that questions whether God made the world, the Indians will teach him;" and he adds, "I must acknowledge I have in my intercourse with them received many confirmations of these two great points; 1. That God is; and 2. that he is a rewarder of all that diligently seek him. If they receive any good in hunting, fishing, or harvesting, they acknowledge God in it." And the testimony of William Penn is, that he considered this people as under a dark night; yet they believed in God and immortality, without the aid of metaphysics. For, he says, they informed him that there was a great King who made them, and that the souls of the good shall go to him.

While the Indians have various names which they apply to God, and which are expressive of his attributes, and on ordinary occasions speak of him as the Great Spirit, like the Israelites, they have their tetragrammaton, or sacred name of four letters already mentioned; and this, like them, they regard it as irreverent and sinful to name altogether in common speech. It is only on solemn occasions, and in a solemn manner, that they utter the name Y. O. He. Wah, and the four syllables are but rarely if ever sounded together. The mode in which they used the sacred name is this. In their solemn religious dances, they commence with solemn reverence of the body, singing Yah, Yah, Yay, then Ho, Ho, Ho, afterwards He, He, He, and lastly Wah, Wah, Wah, i. e. Yehohewah. Then they will strike up again and sing the praise of the Lord in a well known Hebrew word, Hal, Hal, Hal, le, le, le, lu, lu, lu, yah, yah, yah, i. e. Halleluyah. And frequently the whole of them will then strike up afresh, Halle, Halle, Halle, Hallelu, Hallelu, Hallelu, Hallelujah! So also frequently they sing the name Shiloh, without knowing that it means Christ; and this name they associate with the name of four letters—singing Shilu, Shilu, Shilu-Yah, Shilu-Yah, Shilu He, Shilu He, Shilu Ho, Shilu Ho, Shilu Wah, Shilu Wah. Thus they use the name Jehovah, but by dividing, into four parts, and repeating each of these parts two, three, four or more times, and then proceeding to the next, they avoid that which they deem irreverent, naming the whole of that word together. Thus they seem to have the same view of the word which is commonly entertained by Jews to the present day; who regard taking in vain *that* name as a sin against the third commandment, while

they would deem it innocent to use the words God and Lord with the greatest familiarity. So it is said of the Indians by attentive observers, that if frightened or hurt, they will exclaim, Wah! or O Wah! just as we find white people exclaiming, Lord! or O Lord!

While Mr. Adair, in common with others, bears testimony to the Indians having but one God, the great Yehohewah, he tells us that they are intoxicated with religious pride, that they call all other people nothings, but in their war-speeches, *Hottuk ookproose*, the accursed people; and have, time out of mind, been accustomed to regard them with the greatest contempt. They boast that they are the chosen people of God, and call themselves *Hottuk-ore toopote*, the beloved people; and say that their fathers were under the immediate direction and government of Yehohewah, who was with them, and directed them by his prophets, while the rest of the world were outlaws and strangers to his covenant. Thus they have precisely the Israelitish view of themselves—that they are God's peculiar people. Where did they get it? Whatever answer may be given to this question, the fact may probably explain why they so much hate others and suppose themselves to be hated by them.

Dr. Boudinot observes that they have an imitation of the Hebrew Cherubim. Moses, by divine command, ordered Cherubim to be fixed over the mercy-seat, the curtains also which lined the walls and the veil of the temple had the like figures on them. The Cherubim are said to have represented the names, yo-he-wah-elokim, in redeeming lost mankind, and mean the similitude of the great and mighty One, whose emblems in the congregational standards were "the bull, the lion, the man, and the eagle." So the American Indians, particularly the Cherokees and Choctaws, have some very humble representation of these cherubimical figures, in their places of worship, or beloved squares; where, through a strong religious principle, they dance almost every winter's night, always in a bowing posture, and frequently singing Hallelujah, Yo-he-way. They have in these places of worship, according to the testimony of Mr. Adair, who has witnessed them, two white painted eagles, carved out of poplar wood, with their wings stretched out, and raised five feet from the ground, standing on the corner, close to the red and white imperial seats; and on the inner side of each of the notched pieces of wood where the eagles stand, the Indians frequently paint, with a white chalky clay, the figure of a man with buffalo's horns, (as an emblem of power,) and that of a panther, the nearest animal in America to that of a lion, with the same color. These figures they paint afresh at the first-fruit offering, or the annual expiation of sins. Yet it has never been known that the Indians have at any time substituted the eagle, pan-

ther, or the similitude of any thing whatever, as objects of divine adoration, in the room of the great invisible divine essence. Nay, they often give large rewards for killing an eagle, and they kill the panther wherever they find him. For these, and many other practices, they can assign no particular reason—they merely do as their traditions have directed them; but when we ponder over the fact that these things are so, and trace in the practice of the Indian that of the ancient Israelite, we cannot avoid inquiring how happened the connection to subsist between the principles and practices of the different parties. Dr. Boudinot justly remarks, it is well known what sacred regard the Jews had to the great four-lettered name, scarcely ever to mention it in the whole but once a year, when the high priest went into the holy sanctuary on the day of expiation of sins. Might not the Indians have copied from them this sacred invocation, and also their religious forbearance in never mentioning the whole name but in their sacred songs of praise? Their method of invoking the great Spirit in solemn hymns, with their reverend deportment and spending a full breath on each of the first two syllables or letters of the awful divine name, has a surprising analogy to the Jewish custom, and such as no other nation or people, even with the advantage of written records, have retained.

(To be continued.)

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## JEWISH ANTIQUITIES.

(Continued from page 254.)

### CHAPTER II.

#### *Of the Publicans.*

Before we treat of the publicans, or tax-gatherers, it will be proper to premise something concerning the Jewish taxes.

#### *Of the Taxes.*

It was observed in a former lecture, that as the law of Moses was the only *codex juris*, or body of law, enacted by God, the king of Israel, for the government both of church and state; and as the priests were appointed to dispense it, they are properly to be considered as ministers of state as well as of religion; and therefore the tithes and the portion of sacrifices which the law assigned for their maintenance, were, in the nature of taxes, payable for the support of the government. Besides these, we read of no other stated taxes appointed



by the law, except a poll-tax of half a shekel, which, when they were numbered in the wilderness, was levied upon every man from twenty years old and upwards; and it is said to be designed for "a ransom or atonement for his soul," and to be "appointed for the service of the tabernacle of the congregation," *Exod.* 30 : 12-16. It is not provided that this tax should be paid annually; but being intended for the ransom of their souls, or as an act of homage and acknowledgment to God, of their being his redeemed people, there was equal reason, in the opinion of the Jewish doctors, for its constant subsistence, as for its original appointment; and being devoted to the service of the tabernacle of the congregation, by which they understand their daily sacrifice and offerings, salt for the sacrifices, wood for the altar of burnt-offering, incense, show-bread, &c. which were constant national charges; from hence they infer that the tax to support them must be national, and annual, or stated. But Grotius is of opinion that this poll-tax, at least in the former ages of the Hebrew commonwealth, was not annual, but only levied on peculiar exigencies; as when the free-will-offerings, dedicated by the princes and people to maintain the house of the Lord, were not sufficient, (for we read of large donations for that purpose in David's time, which seem to render the poll-tax needless, *1 Chron.* 26 : 26, 27;) or when some extraordinary expense about the sanctuary and its service occurred; as for repairing the temple in the reign of King Joash; who "gathered the priests and the Levites, and commanded them to collect from all Israel money to repair the house of the Lord from year to year;" and, on account of their dilatoriness, the order being repeated, "proclamation was made through Judah and Jerusalem to bring in the collection that Moses the servant of God laid upon Israel in the wilderness," *2 Chron.* 24 : 5, 6, 9. Now, one can hardly suppose this tax would have been levied by proclamation, unless it had been occasional, and not stated and annual. In Nehemiah's time it was also levied by a new ordinance; for which there would have been no occasion, if the law of Moses had made it perpetual.\* On account of the people's poverty, it was, at this time, lowered from one half to one third of a shekel, *Nehem.* 10 : 32, 33. This third of a shekel Aben-ezra will have to be an additional voluntary contribution over and above the annual tax of the half shekel. But, considering the low circumstances the Jews were now in, and how they had been impoverished by the late captivity, that is not probable.†

If we suppose this poll-tax was not, by divine appointment, stated

\* See Lowman's *Civil Govern. of the Hebr.* p. 96, et seq.

† See Aben-ezra in *loc.* and Grotius on *Mat.* 17 : 24.

and annual, but only levied on public exigencies, we may, perhaps, be able to account for David's numbering the people being represented as so heinous a sin, 2 Sam. 24; 1 Chron. 21; for which different interpreters have given very different reasons.

The common opinion is, that his sin consisted in his pride and vanity, which made him desirous of knowing how populous and powerful his country was. Ralbag, who is followed by Abarbanel, conceives it lay in making flesh his arm, and confiding in the multitude of his subjects. Some make it consist in infidelity, and mistrust of God's promise to Abraham, that he would "increase his seed like the stars of heaven, which no man should be able to number." Gen. 15: 5.

However, if Grotius be right about the poll-tax, it may incline one to adopt Dr. Lightfoot's opinion, that "God gave up David to a covetous thought to number the people, that he might lay a tax upon every poll."\* And if so, we cannot wonder his sin is represented as so heinous: the guilt was very complicated, being, besides avarice, a contradiction to the law of God, in levying the tax when there was no occasion for it, and an act of tyranny and oppression on the people. But to return:

However it was in former times, this tax certainly became annual and stated in the later ages of the Jewish commonwealth; having, perhaps, been made so by the Asmonean princes; who being high priests as well as possessed of the sovereign civil authority, would very likely be for increasing the ecclesiastical revenues, by converting that occasional tax into a stated one. We have the testimony of Josephus, that this tax was paid annually; for he saith, Vespasian commanded every Jew to pay the annual tribute of two drachmæ to the capitol, which had been formerly paid to the temple at Jerusalem.† Now Bishop Cumberland informs us, that the Attic drachm answered to the fourth part of the Jewish shekel, which weighed half an ounce avoirdupois;‡ two drachms, therefore, answered to the half shekel, being in value of our money a little more than one shilling and two pence. Mr. Selden§ thinks that this was the tax Cicero refers to, when, in his oration *pro Flacco*, he speaks of "Gold sent every year in the name of the Jews out of Italy, and all the provinces, to

\* Harmony of the Old Test. sub anno mund. 2988. Davidis, 39.

† De Bell. Jud. lib. 7, cap. 6, sec. 6. edit. Haverc.; see also Dion Cassius, lib. 66, cap. 7, p. 1092, edit. Reimari, 1752.

‡ See his Essay on Jewish Weights and Measures, chap. 4.

§ De Jure Nat. et Gent. lib. 6, cap. 18, apud opera, vol. 1, tom. 1, p. 691, edit. Londini, 1726.

Jerusalem."\* This I take to be the tribute which was demanded of Christ, Matt. 17 : 24; not only because it is called *didrachma*, which signifieth two drachms, and so answereth to the Jewish half shekel, but because the reason which he alledgeth why he might have excused himself from paying it, ver. 25, 26, shows it was a tribute paid, not to the Roman emperor, (as Salmasius thinks†) but to God for the service of his temple: so that Christ, being the Son of God, might have pleaded an exemption.

It may possibly be objected, that if this tribute was a stated annual tax, payable by every Jew, how came the collectors to inquire of Peter, "Doth not your master pay tribute?" To this it is replied,

1st. They might be in doubt whether he would choose to pay it at Capernaum, where at that time he was, which, very likely, they could not have obliged him to do; or at his own town of Nazareth, or at Jerusalem. Or,

2dly. The meaning of the question may be, whether he would pay it then on the spot. For the doctors tell us, that on the first day of the month Adar, notice was given, throughout all the country, for men to make this payment; and officers were appointed to sit in every city of Judea to receive it; yet nobody was obliged to pay it immediately; but if they did not pay it in a certain prefixed time afterwards, they were then compelled.

These taxes, namely, the tithes, the sacrificial offerings, and the poll-tax of the half shekel, (whether annual or occasional,) are all the taxes expressly levied by the Mosaic law. We read, indeed, of an extraordinary contribution for the building of the tabernacle, which God ordered Moses to recommend to the people, Exod. 25 : 2; and which they made so liberally, that their lawgiver thought proper to restrain them by proclamation, Exod. 36 : 3-7. However, this was not in the nature of a tax, but a free gift, every one giving as he pleased.

As for the expenses of war, in which the Israelites were often engaged, it is to be considered that they held their estates by military tenure; for it appeareth from the exemptions allowed some persons on particular occasions from attending military service, Deut. 20 : 5, &c. that all others were bound to attend.‡ So that the Israelitish troops were a militia, maintained at their own expense; which was the reason of Jesse's sending provisions to his sons in Saul's army,

\* Ciceronis Oper. vol. 5, sect. 27, p. 345, edit. Olivet. Genov. 1758.

† Salmasii ad Johannem Miltonum responsio, p. 272.

‡ See Lowman's Civil Government of the Hebrews, chap. 4, p. 52

1 Sam. 17 : 17, 18. There was ordinarily, therefore, no need of taxes to defray the charges of war.

When the Israelites came to be governed by kings, who, like other monarchs, affected pomp and magnificence, no doubt some taxes were necessary to defray that extraordinary expense, and to support the dignity of the crown : and though these taxes were not properly of God's appointment any more than the regal government itself, yet the Jews look upon this law in the book of Deuteronomy, "Neither shall the king greatly multiply to himself silver and gold," Deut. 17 : 17, as implying a permission to levy necessary taxes on the people ; only God foreseeing they would in time change the form of government which he had appointed into a monarchy, like that of other nations, restrains their kings by this prohibition from levying expensive taxes on the subject.

It should seem Solomon did not sufficiently regard this restraint, for he multiplied to himself not only "horses and wives," contrary to the law, ver. 16, 17, but also "silver and gold ;" so that the people groaned under the burden of taxes ; which proved the immediate occasion of the revolt of the ten tribes from his son and successor Rehoboam, 1 Kings, 12 : 4. How these taxes were levied does not appear in the Scripture history.

After the captivity the Jews were tributary to the Persians, as is plain from the letter which their enemies wrote to Artaxerxes to prevent the rebuilding of Jerusalem ; in which they inform him that if the city be built and fortified, then the Jews "will not pay toll, tribute, and custom," Ezra, 4 : 13. We have no account how the toll, tribute, and custom here mentioned were levied. By the first of these words Grotius understands a poll-tax ; by the second, a duty upon commodities and merchandise ; and by the third, a tax upon their land : but Witsius, a land-tax, or rather a tax on property in general, by the first ; a poll-tax, by the second ; and a toll collected on the road from merchants, who traveled with their goods from place to place, by the third.\* However that be, it is probable the whole tribute to the Persian monarch was paid by the chief governor of Judea out of the taxes which he levied on the subject.

When Pompey conquered Judea, and put an end to the Asmonean race of kings, (which Godwin says was about sixty years before Christ,) the Jews became tributary to the Romans. But he is mistaken in supposing, as he seems to have done, that the publicans, so often mentioned in the New Testament, subsisted among them immediately from that conquest ; for publicans were tax-gatherers in the

\* Miscell. tom. 2, exercitat. 11, sect. 21, p. 289.



Roman provinces. Now, Judea was not reduced into the form of a province till the reign of Augustus, and some years after our Savior's birth. Till then it was only a dependent kingdom, governed by its own kings; though not, as formerly, natives and chosen by the Jews, but appointed by the Roman emperors. Herod, who succeeded Antigonus, the last of the Asmonean race, was not a Jew, but an Idumean,\*

Archelaus, Herod's son and successor, having committed many flagrant acts of mal-administration and tyranny, both the Jews and Samaritans sent ambassadors to accuse him before Augustus. Upon which he was summoned to Rome, where not being able to clear himself of the crimes charged upon him, which were fully proved, he was deposed from his principality, after he had reigned ten years. This happened *anno Dom.* 8, or in the 12th year of our Savior's age.†

Augustus took this opportunity to reduce Judea into the form of a Roman province, and sent Publius Sulpitius Quirinius, afterwards made president of Syria, (the same who, according to the Greek way of writing his name, is called Cyrenius by St. Luke, Luke, 2: 2,) to seize the country over which Archelaus had reigned; and with him Coponius, a Roman of the equestrian order, to take upon him the government, under the title of procurator of Judea, yet in subordination to the president of Syria. It should seem the emperor had formed this design several years before, when he ordered the public census or enrollment of the subjects of the empire to extend to Judea, which occasioned the Virgin Mary's being at Bethlehem at the time of her delivery, ver. 1-5. But the reduction of Judea to the form of a province was not till twelve years after; and then taxes were first paid by its inhabitants immediately to the Roman state. For though the people of dependent kingdoms paid them to their own princes, and whatever the Romans received was from them; yet those of the provinces paid them directly to the Roman government, or to the officers which the senate appointed to collect and receive them.

The subject we have been upon naturally leads me to consider a

\* This hath made some suppose that the sceptre departed from Judah, according to Jacob's prophecy, upon the accession of Herod. But that must be a mistake, since he acceded above thirty years before Shiloh or the Messiah came. The truth is, the sceptre was still amongst them, though he who swayed it was not a native.

† Dionysius Exiguus, a Roman abbot, who lived in the sixth century, and was the author of the Christian Era, fixed it, by mistake, four years after the birth of Christ. See Dupin's History of Ecclesiastical Writers, cent. 6, p. 42; Dr. Cave's *Historia Literaria*, sub anno 533, p. 333, edit. Genev. 1720; and *Usserii Annales*, ætat. mundi 7, ab init. p. 563, edit. Genev. 1722.

difficulty, which hath occasioned the learned not a little trouble—the reconciling St. Luke's account of the enrollment, or census of the land of Judea, with Josephus.

*Concerning the Census in the time of Augustus.*

According to the Jewish historian Josephus, Cyrenius was not governor of Syria till ten or twelve years after our Savior's birth, after Archelaus was deposed and the country brought under a Roman procurator;\* whereas St. Luke says, *αὐτὴ ἡ ἀπογραφὴ πρώτη ἐγένετο ὑγemonenontos τῆς Συρίας Κυρηνίου*; which we render "And this taxing was first made when Cyrenius was governor of Syria," Luke, 2: 2; yet this, according to him, was before the death of Herod, the father and predecessor of Archelaus, and in the same year when Christ was born.

Now as, on the one hand, it cannot be supposed that a writer so accurate as Luke (were he considered only as a common historian) should make so gross a mistake as to confound the enrollment in the reign of Herod with that taxation under Cyrenius, which happened many years after; so, on the other hand, it is hard to conceive that Josephus should be mistaken in an affair of so public a nature, so important to his own nation, and so recent when he wrote his history. To remove this difficulty,

1st. Some have supposed a corruption of the original text in Luke; and that, instead of Cyrenius, it ought to be read Saturninus, who, according to Josephus, was prefect of Syria within a year or two before Herod's death.

2dly. Others have thought it probable that the original name in St. Luke was Quintilius; since Quintilius Varus succeeded Saturninus, and was in the province of Syria when Herod died.

But all the Greek manuscripts remonstrate against both these solutions. Therefore,

3dly. Mr. Whiston and Dr. Prideaux suppose that the words, "In those days there went out a decree from Cæsar Augustus, that all the world (or, as *oikoumyny* may be rendered, the whole land) should be taxed," ver. 1, refer to the time of making the census; and the subsequent words, "This taxing was first made when Cyrenius was governor of Syria," ver. 2, to the time of levying the tax. Dr. Prideaux imagines this will answer all objections.†

\* Antiq. lib. 17, cap. 13, sect. 2, 5; et lib. 18, cap. 1, sect. 1, ed. Haverc.

† Whiston's short View of the Harmony of the Evangelists, prop. 11, and Prideaux's Connect. part 2, book 9, sub anno 5, before the Chris. era, vol. 4, p. 917—922, edit. 10.

¶ 4thly. Herwaert, and after him Dr. Whitby, render the text in this manner, "And this taxing was first made before that made when Cyrenius was governor of Syria.\*

5thly. Dr. Lardner has given the easiest and best solution of this difficulty, rendering the words thus: "This was the first assessment of Cyrenius, governor of Syria." Which version he hath supported by substantial criticism, and likewise rendered it highly probable that Cyrenius (afterward governor of Syria, and, at the time St. Luke wrote, well known by that title) was employed in making the first enrollment of the inhabitants of Judea in the reign of Herod.†

### *Of the Publicans.*

' Judea being now added to the provinces of the Roman empire, and the taxes paid by the Jews directly to the emperor, the publicans were the officers appointed to collect them.

Now the ordinary taxes which the Romans levied in the provinces were of three sorts:

1st. Customs upon goods imported and exported; which tribute was therefore called *portorium*, from *portus*, a haven.

2dly. A tax upon cattle fed in certain pastures belonging to the Roman state, the number of which being kept in writing, this tribute was called *scriptura*.

3dly. A tax upon corn, of which the government demanded a tenth part. This tribute was called *decuma*.

We read of *phoros* and *telos*, translated "tribute and custom," Romans, 13:7. Concerning the precise and distinct meaning of these words the critics are much divided. Grotius makes *phoros* to signify a tax upon lands and persons; and *telos*, custom upon goods and merchandise. Lipsius, by *telos*, understands a tax upon a real estate; by *phoros*, a tax upon movables and persons. Leigh‡ supposes *phoros* to mean duties upon goods; *telos*, a capitation or poll-tax. According to Beza, *phoros* signifies a capitation or poll-tax, and *telos* includes all other taxes and duties. Other critics have given still different accounts. So that in the midst of such great uncertainty we must be content with this general observation, that these words together include all taxes and duties, though we are unable to ascertain the precise meaning of either of them, or the difference betwixt them. It being highly probable that the public taxes varied from one age to another, I suspect that in different ages these words were applied to

\* Herwaert's *Nova et Vera Chronologia*, p. 189, and Whitby in loc.

† See *Credibility of the Gospel History*, part 1, vol. 2, book 2, ch. 1.

‡ See his *Critica Sacra*, in verb.

different taxes and duties, which occasions an uncertainty about the precise idea to be affixed to them. Perhaps *telos* was the more general name, or included the larger number of taxes, at least among the Greeks; which seems probable, from the collectors in their language being called *telónai*; whereas in the Latin they are styled *publicani*, as being collectors of the public taxes, or revenue of the state.

These publicans are distinguished by Sigonius into three sorts or degrees, the farmers of the revenue, their partners, and their securities,\* in which he follows Polybius.† These are called the *mancipes*, *socii*, and *prædes*; who were all under the *quæstores ærarii*, that presided over the finances at Rome. The *mancipes* farmed the revenue of large districts or provinces, had the oversight of the inferior publicans, received their accounts and collections, and transmitted them to the *quæstores ærarii*. They often let out their provinces in smaller parcels to the *socii*,‡ so called because they were admitted to a share in the contract, perhaps for the sake of more easily raising the purchase money, at least to assist in collecting the tribute. Both the *mancipes* and *socii* are therefore properly styled *telónai*, from *telos*, *tributum*, and *óneomai*. They were obliged to procure *prædes*, or sureties,§ who gave security to the government for the fulfillment of the contract.|| The distribution of Sigonius, therefore, or rather of Polybius, is not quite exact, since there were properly but two sorts of publicans, the *mancipes* and the *socii*.

The former are, probably, those whom the Greeks call *architelónai*, of which sort was Zaccheus. Luke, 19:2. As they were much superior to the common publicans in dignity, being mostly of the equestrian order, so they were generally in their moral character. They are mentioned with great respect and honor by Cicero: "Flos,"

\* "Alii conducebant, alii cum his societatem coibant, alii pro his bona fortunæque reipublicæ obligabant." Sigon. de Antiq. Jure Civium Romanorum, lib. 2, cap. 4.

† *Oi men gar agorazousi para ton timytón autoi tas Ckloseis oi de koinónousi toutois oi de egguéntai tas cgorakotas oi de tan ousias dideasin peri toutón eis to dymosion.* "Alii enim à censoribus locationes per se emunt; alii cum his societatem habent; alii pro redemptoribus fidem suam interponunt; alii horum nomine bona sua in publicum addicunt." Polyb. Hist. lib. 6, tom. 1, p. 646, edit. Gronov. Amstel. 1670.

‡ We meet frequently in Cicero with the *Socii*, and the *Publicanorum Societates*: Orat. pro Domo sua, vol. 5, sect. 28, p. 472, ed. Olivet.; and with the *Principes*, or *Magistri Societatum*, who were the *Mancipes*, Orat. pro Planc. vol. 5, sect. 9, p. 545, et sect. 13, p. 548, et Epist. Famil. lib. 13, epist. 9; and the *Digests* mention the *Socii vectigalium*, lib. 39, tit. 4, leg. 9, sect. 4.

§ Called *Fidejussores* in the *Digests*, ubi supra, leg. 9, ab init.

|| *Præs* signifies a surety for money, as *vas* does a surety in criminal matters.



saith he, "equitum Romanorum, ornamentum civitatis, firmamentum reipublicæ, publicanorum ordine continetur."\* He likewise calls them "ordinem mihi commendatissimum."† But as for the common publicans, the collectors or receivers, as many of the *socii* were, they are spoken of with great contempt by heathens as well as Jews; and particularly by Theocritus, who said, that "among the beasts of the wilderness, bears and lions are the most cruel; among the beasts of the city, the publican and parasite."‡ The reason of the general hatred to them was, doubtless, their rapine and extortion. For, having a share in the farm of the tribute at a certain rate, they were apt to oppress the people with illegal exactions, to raise as large a fortune as they could for themselves. Besides, publicans were particularly odious to the Jews, who looked upon them to be the instruments of their subjection to the Roman emperors, to which they generally held it sinful for them to submit. For among the laws in Deuteronomy concerning the kings, there is in particular the following: "One from among thy brethren shalt thou set over thee; thou mayest not set a stranger over thee, who is not thy brother." Deut. 17: 15: Now, paying tribute to the Roman emperor they looked upon to be a virtual acknowledgment of his sovereignty. This therefore was a heavy grievance, and created an aversion to the collectors as the instruments of illegal oppression, apart from all consideration of their rapacious practices. Accordingly, in the New Testament, we find them joined with harlots and heathens, and persons of the most profligate and infamous characters; and it was intended for a severe reproach of our Lord Jesus Christ, when he was said to be "a friend of publicans and sinners." Luke, 7: 34. Hence that ensnaring question was put to him with a design "to entangle him in his talk," Matth. 22: 15, 17, "Is it lawful to give tribute to Cæsar?" If he had denied it, it would have been judged an offence against the state; and if he had affirmed it, it would probably have exposed him to the rage and resentment of the people. It was on pretence of freeing them from this tributary yoke that Judas of Galilee, or (as Josephus calls him) Judas Gaulanites, excited an "insurrection in the days of the taxing, and drew away much people after him." Acts, 5: 37. Of this Josephus gives a particular account,§ and saith, that when the

\* Orat. pro Plancio, apud Opera, vol. 5, sect. 2, p. 514, edit. Olivet.

† Epist. Famil. lib. 13, epist. 10, apud Op. vol. 7, p. 442. Vid. etiam epist. 9, per totum, et Epist. ad Attic. lib. 1, epist. 17, vol. 8, p. 80.

‡ Vid. Hammond on Matth. 9: 10. The twelfth law, under the fourth title, in the thirty-first book of the Digest, is prefaced with these remarkable words: "Quantæ audaciæ, quantæ témérité sint publicanorum factiones, nemo est qui nesciat."

§ Antiq. lib. 18, cap. 1, sect. 1, edit. Haverc.

census was first extended to Judea by Cyrenius, after Archelaus had been deposed by Augustus, the Jews were greatly chagrined at it; but at the persuasion of Joazar the high priest they generally submitted; yet, it seems, much against their wills; for when this Judas excited the people to rebellion, and to assert their liberty, they heard him (saith the historian) "with incredible pleasure," and made an insurrection on that account, under him as their leader.

Tertullian\* imagined that the publicans among the Jews were all heathens; which, not understanding Hebrew, he grounded on a spurious text in the Septuagint.† This opinion is confuted by the instances of Matthew and Zaccheus, who both appear to be Jews, by their names and their history. The latter is expressly said to be a son of Abraham; and as for Matthew, we may be assured that our Lord, who, at present, was sent to none but the lost sheep of the house of Israel, would not have made an apostle of a Gentile. However, the Jews, who accepted the office of publicans, were on that account hated of their own nation equally with heathens, with whom they are sometimes ranked, Matth. 18:17; and, according to the rabbies, it was a maxim, "A religious man, who becomes a publican, is to be driven out of the society of religion.‡

(To be continued.)

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#### Christian Efforts to promote the Conversion of the Jews.

##### *A Sermon by the Rev. William Cooper.*

(Continued from page 273.)

Who is the Messiah?—I am sure I shall here offend you, dear Israel of God; but I must tell you; if you will not believe I cannot make you, but, if I speak the truth, I hope God will help you to believe. We Christians say that Jesus of Nazareth is the Messiah; and though some allow he was a good man, yet the generality of your people say he was an impostor. This is not the faith of us Christians; but we

\* De Pudicitia, sect. 9, p. 561, C. edit. Rigalt.

† Deut. 23:18, in the Greek. The words are, *ouk estai telesphoros apo thugateron Israel, kai ouk estai teliskamenos apo uion Israel*. They were probably at first a gloss in the margin, or inserted in the text of the Seventy from some other version; and are strangely misunderstood by Tertullian, who supposes *telesphoros* to signify, in this place, a publican, or tax-gatherer, which it most commonly does; but here it means a prostitute for hire, such as in the Pagan mysteries raised contributions by their lewdness. See Grotius and Le Clerc in loc.

‡ See Lightfoot, *Horæ Heb.* on Matth. 18:17.

believe that very man who groaned on Calvary, who shed his blood, was the Messiah that was to be cut off, not for himself, but for the sins of his people; that it was he who should finish transgression—he had none of his own to finish—he made an end of sin, and for you he brought in everlasting righteousness.

I shall direct your attention to many passages in the book of God, and ask you what they allude to, and how they were fulfilled. Look into the 22d Psalm and the 1st verse. *My God, my God, why hast thou forsaken me?* Who spoke those words when he was in the pangs of death? I ask the question, who was it spoke those words when he was in the pangs of death? Was it not that man whom we believe to be the Messiah? Did not your own people, the many thousands there present, hear him utter those words? But I proceed to the 7th verse: *All they that see me, laugh me to scorn, they shoot out the lip, they shake the head, saying, he trusted on the Lord that he would deliver him; let him deliver him, seeing he delighted in him.*

Now you do not believe those books which we call the New Testament, but you cannot reject them as history; for if it had been a false account, what is the reason there is not a book at the present day to be found that denies the things there related—I mean a book which was wrote at the time; no, instead of that, those historians which we call profane, in many instances declare the same thing. Your own historian Josephus gives a good word to that man who bled on Calvary: says he, *At that time there appeared a man, if it be lawful to call him a man, for he was a mighty prophet and a man of God.* And then he mentions his miracles; and then he says, *he rose from the dead and was seen of many.* Now, if this had been a falsity, why did not Josephus renounce it? but instead of that, Josephus seems to have been half a convert. There was a philosopher at a great distance, Dionysius, I think, who seeing the wreck of nature that then took place, uttered this expression, “Either nature is dissolving, or the God of nature suffers;” and when I tell you this man was afterwards a convert to Christianity, it may have greater weight with you.

“*He trusted on the Lord that he would deliver him; let him deliver him, seeing he delighted in him.*” The words which our Lord spake are these: he trusted in God that he would deliver him if he delighted in him; for when he cried out in a certain language, *My God, my God, why hast thou forsaken me?* many said that he called for Elias; but others answered, when they were going to interrupt him in his sufferings, *Let it be, let us see whether Elias will come to save him.* They afterwards exhorted him to come down from the cross that they might believe. Fourteenth verse—*I am poured out like water, and*

*all my bones are out of joint ; my heart is like wax, it is melted in the midst of my bowels.* The crucifixion of that man was typified by the serpent stuck upon the pole, and by which means the Israelites bitten of old by the fiery serpents were healed. This was a type of that Messiah who was one day to be stuck upon a pole for the healing of transgressors. *I am poured out like water ;* when the Roman spear touched his heart, out gushed blood and water ; the water was a clear proof that he was dead. *I am poured out like water,* says the Psalmist, *all my bones are out of joint ;* for if we allow the manner in which Christ was jerked down to the earth, it must dislocate all the limbs of his body, being raised upon the cross, and then it going with a jerk into a hole made in the ground to admit it ; *my strength is dried up like a potsherd, and my tongue cleaveth unto my jaws, and thou hast brought me into the dust to death.* Who is this the Psalmist is writing of when he says, *for dogs have compassed me, the assembly of the wicked have inclosed me ; they pierced my hands and my feet ?* My God ! are the very actions of the Roman soldiers prophesied of ? What says the history ? *they pierced his hands and his feet.* What says David ? *they pierced my hands and my feet ;* and does he speak further—*they part my garments among them, and cast lots upon my vesture.* Who is this ? I read that the Roman soldiers would not rend his garment, because it was a curious one, but they cast lots for it ; then surely it is this man which the Psalmist has in view when he says, *they pierced my hands and my feet, they part my garments among them, and cast lots upon my vesture.* The garments of our Christ the soldiers parted, but they cast lots for his vesture.

Now turn your eye, if you please, to the 53d chapter of Isaiah ; you may look at the 14th verse of the preceding chapter. *Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high : as many were astonished at thee, his visage was so marred, more than any man, and his form more than the sons of men.* I shall read you several verses of the 53d chapter. *Who hath believed our report, and to whom is the arm of the Lord revealed ? for he shall grow up before him as a tender plant, and as a root out of a dry ground : he hath no form nor comeliness, and when we shall see him, there is no beauty that we should desire him : he is despised and rejected of men, a man of sorrows and acquainted with grief, and we hid, as it were, our faces from him ; he was despised, and we esteemed him not ; surely he hath borne our griefs and carried our sorrows ; yet we did esteem him stricken, smitten of God, and afflicted ; but he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed : all we like sheep have gone astray, we have turned every one*



to his own way, and the Lord hath laid on him the iniquity of us all : he was oppressed, and he was afflicted, yet he opened not his mouth ; he is brought as a lamb to the slaughter, and as a sheep before the shearers is dumb, so he opened not his mouth ; he was taken from prison and from judgment, and who shall declare his generation ? for he was cut off out of the land of the living, for the transgression of my people was he stricken, and he made his grave with the wicked, and with the rich in his death, because he had done no violence, neither was any deceit in his mouth. According to the acknowledgment of your own teachers, this passage of God's word hampers you more than all the passages besides ; some of you have even wished it not to have been, or that it might have been shut up, that vulgar eyes should not have seen it. It is an article some of you build upon, that you must give credence to what your teachers say ; some of your writers have interpreted it respecting the Messiah, some respecting David, some Josiah, some of Zachariah, and I believe others Zerubbabel. Indeed there are different opinions amongst them. Now, can you believe them all ? yes, you must believe every thing your masters tell you as true, therefore you must believe every one of these, though they all contradict one another. But no ; I trust that wise men like you will no longer be led captive by the blindness of your teachers. Who is this that is spoken of in this text ? let your own reason judge ; if we read these words as one of your Jewish writers does, God himself was smitten and humbled ; there is no doubt some one greater than man is here designed ; who is it ? An angel ? none of you will believe that. Then who can it be but that Messiah who is, after the flesh, of the seed of Abraham, who was born in the city of Bethlehem, and who hath suffered according to the prophets. Now Jesus all the prophets have spoken concerning ; some have spoken concerning the money for which he was betrayed—thirty pieces of silver, in Zachariah ; and he tells you moreover what is to be done with the money—to buy the Potter's Field to bury strangers in. Now I appeal to yourselves if this was not that case : *he was taken from prison and from judgment ; he made his grave with the wicked, and with the rich in his death ; he was crucified, you know, between two thieves, and buried in the sepulchre of a rich man. The Scriptures tell you that the Potter's Field should be bought with the money for which he was betrayed ; when Judas had betrayed his Lord, he returned the money, and threw it down before the priests ; but they said, it is not lawful to put them into the treasury, because it is the price of blood ; and they took counsel, and bought with them the Potter's Field to bury strangers in, according to the word of the Lord ; here is the text exactly fulfilled, to prove in after-ages that Jesus is the Messiah.*

It is also prophesied who should betray him, in two of the Psalms ; *my own familiar friend, in whom I trusted, which did eat of my bread ; we took sweet counsel together ; in another place, we went together to the house of the Lord ; but it is said, he has lift up his heel against me :* this is a clear prophecy of that man who betrayed the Messiah, the familiar friend of his Master and Lord ; he went frequently with him, preaching his word as he commanded ; he did miracles in his name, and he bore witness to the Jews of his Master, that he was the Messiah ; yet this man with whom Christ took sweet counsel has lifted up his heel against him, he betrayed his Master for 30 pieces of silver, and brought him to death who is the only hope of everlasting life. But you will say, I will not have a crucified, I will not have a hanged God for my God ; no, because the veil is still upon your hearts ; and, unless the great God removes it, I know that my foolishness will not convince you to-day : you will not have a crucified Savior ; what, not that man of whom the Psalmist says, *they pierced my hands and feet ; what, not that man who has borne your sorrows, and carried them away,* as Isaiah says, *who has cast our sins into the depth of the sea ;* would you have this Prince to reign over you ?

You say it was never determined that the Messiah should suffer ; what then means this prophecy ; *Awake, O sword, against my shepherd, and the man that is mine equal ; smite the shepherd, and the sheep shall be scattered.* Here is not only a prophecy of the smiting of the Messiah our Savior, but also of the flight of his disciples, for no sooner had you taken the Lord than they all forsook him and fled ; this was that the prophecy might be fulfilled ; *I have trodden the wine-press alone, and of the people there was none with me.* So you will not have this man to reign over you, who is the equal of God. Is any man upon earth—is the greatest prophet—is the greatest king, equal to the great God ? Is an angel in heaven equal unto him ? No ; you will all shudder at the idea ; then it must be that man in whom all Israel must be saved ; it is that Messiah who, in our text, is called *the seed of Abraham ; in thy seed shall all the families of the earth be blessed.*

You cannot deny—many of you don't attempt to deny it, but what that man we call Jesus wrought many miracles, and the manner of, or the power by which you say he wrought those miracles, is so very absurd, that it is hardly worth mentioning ; and, indeed, I will not mention it ; if it were by a charm, which you say he stole out of the temple, you must either allow that he was above God in power, or that God permits his seal to be put to a lie ; if he was not the Messiah, of course it was not the will of God that he should be spoken of as the Messiah ; do you think he could overpower the Almighty, and

against his will take that power out of his temple to do those wondrous miracles? besides, every one going into the holy of holies, except the high priest, must be struck dead; and if you allow he was not the Messiah in another sense, and yet these miracles were agreeable to the will of God, then you believe God set his seal to a lie, as if you were to say, God knew this man was not the Messiah, and yet suffered him to delude thousands; no, poor sinner, if God had not determined from all eternity this man for his anointed, never, never would those miracles have shown themselves forth: you don't attempt to deny that they were miracles, but you say they were wrought by the power of Satan; can Satan raise the dead? Jesus raised Lazarus, and the chief priests held a council to know what they should do, and said, what do we, for this man doth many miracles, and we cannot deny it; he raised the widow's son, he caused hundreds, thousands to be fed with five loaves and two or three fishes; these were not those that loved him, but Jews that hated him, and many others, who, I doubt not, imbrued their hands in his blood at his death. He cast out devils, did he do it by the power of Satan? can Satan be divided against himself? was any such thing ever known? but the devils themselves shall be called to witness; when he cast them out they said, *thou art Jesus, the Son of God*; and in another place, *Art thou come to torment us before the time?* nor could they enter into the herd of swine till they had first gained this man's permission. What think you of these miracles?

Again, the Savior is represented as a prophet; was he not a prophet? You condemn that book we call the New Testament, merely because you hear other people say it is not worth reading: I trust you will read it, let me entreat you to read it. This book prophesied the very manner of the destruction of Jerusalem, and it was destroyed according to his word. How did he know this? and how could he say *there shall not be one stone left upon another*, if he had not the Spirit of God? and if he had said so, do you think God would have permitted his prophecies so exactly to be fulfilled, if it had not been so? you know one stone was not left upon another, you know it from your own writers; the temple is destroyed; the glory departed; your tribes all mixed; you are scattered upon the face of the earth, and will be till God himself shall gather you. 'This Messiah is prophesied of as a prophet, priest, and king. Deuteronomy, 18: 18, and following verses, *I will raise them up a prophet from among their brethren like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him; and it shall come to pass that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him:* in these last words, most

of you will allow, more is implied than is spoken, *I will require it of him*. It is said that *a prophet shall the Lord thy God raise up like unto me*. Moses was a lawgiver. It is spoken of the Messiah in Daniel, *he shall confirm the covenant with many, for one week*, this week is seven years, and in the midst of the week he shall be cut off; and thus Christ was crucified when about 33 years of age, so that he died at the time which was appointed exactly. It is said that the Messiah you expect shall be like unto Moses; Moses was a lawgiver, so shall be the Savior. It is said that he will put his law into their hearts, and that he will write it upon the table of their hearts, and that he will establish an everlasting covenant with them; we know that does not respect the ancient covenant, because that was established by Moses; the Messiah was to be the giver of another law; and though that man we call Jesus Christ did not destroy the law and the prophets, but fulfill them, yet he may be said to give another law, for he teaches us the meaning of all the types and shadows of the Jews; he teaches the spirituality of the old law, and he teaches how you may be saved from the wrath to come.

He is said to be a prophet; I have spoken of that before; he is the prophet of his people, to foretell, guide, and preach to them, and prophesy the things of God, *like unto me*. Moses was a worker of miracles, then you must naturally expect that the Messiah must work miracles: this man of whom I speak wrought greater miracles than Moses; if you say they were wrought by the power of Satan, you may as well say the same of Moses; there were many wicked men who attempted to do greater miracles than Moses if they could, but they could not; this can be no argument that Jesus, whom we Christians believe, did not work miracles as did Moses; yea, he wrought greater miracles; Moses divided the sea, Moses led the people, Moses gave the law; that man whom your fathers crucified was raised again, he increased the loaves, and satisfied multitudes with a little; he did move the winds, and the waves obeyed him; he knew the thoughts of men while at a great distance from him—this only is to be known of God; if, therefore, the Savior knew the thoughts of men, could still the sea, could command the winds, and so on; in a word, who is he but the promised Messiah? Further, it is said, *he who will not believe his words, God will require it of him*. You have expected the Messiah to this day, and has not God required it of you? why are you so long in captivity? your fathers offended greatly, but their captivity never was of so long duration, they were always restored by the fourth generation; for it is only said, *I will visit the sins of the fathers upon the children, unto the third and fourth generation*; but in many generations you have been visited by the judgments of God. What



sin must yours be which brings down so much greater judgments ! You say your old sins are not done away, then you would not have returned from captivity ; they were finished, they were done away when the temple was rebuilt and restored unto you ; but after that man, whom we call the Son of God, was crucified, you were scattered throughout the earth, and, since you have not repented of this sin, you are still scattered, and you never will be assembled together till you believe in that man whom we believe as the Messiah ; you have rejected the only hope of Israel ; you have rejected him in whom centers all the prophecies of God ; he hath fulfilled, to an exactness, all that was prophesied ; born of your nation ; born of a virgin ; *for behold a virgin shall conceive, and bear a Son, and he shall be called Immanuel, (God with us,) God in the flesh, God veiled, or enshrined in manhood ; it is he who is called the mighty God, the wonderful Counselor, the everlasting Father, and the Prince of Peace, and upon whose shoulders the government shall be ; it is he who is said to be a priest for ever, after the order of Melchisedek ; for he hath not offered up the blood of bulls and of goats, but he offered up himself a sacrifice for all that believe in him. Again, he is prophesied of as a king, and you expect him as king, but such an one as Alexander of old, perhaps ; but hear what Zechariah says, Behold, thy king cometh unto thee, meek, having salvation, and riding upon an ass ; was not this fulfilled in our Jesus ; did he not ride to Jerusalem on an ass, and the foal of an ass alternately, while shouting millions attended his triumph ? What say you, sinners ? and did not he, at that very time, say that ere long they should reject him and crucify him ? This is the king which is come ! and, O may the King of kings cause you to believe in him ! There are many prophecies to your nation, but it is impossible for these blessings to be given to you till you believe in that seed in which all the families of the earth are to be blessed.*

Now, sirs, what say you ? have I spoken to you the words of truth, or a lie ? if a lie, let me not speak another word ; but if I have spoken the truth, why, poor sinners, will ye be blinded ? I am as certain as that this book before me is given by inspiration, that many of your nation are convinced that our Jesus is the promised Shiloh ; for some have exhorted them, upon their dying beds, to believe in that Jesus which we Christians believe in, and yet these men will stand out that he is not the Messiah : what does this prove, but that they fight against light and knowledge ? I am persuaded that many of you are convinced, but for shame of changing your religion you deny him. This man, because he was a poor crucified Savior, to the Jews is a stumbling-block. It is no more than what is prophesied of,

and the Psalmist says, *this is the stone which was rejected of you builders, but it is the head, or chief stone of the corner.*

As the death of Christ was prophesied of, so was his resurrection. *Thou wilt not leave my soul in hell, nor suffer thine Holy One to see corruption: thou wilt not leave my soul in the place of the dead, nor suffer thine Holy One to see corruption; but as if the Psalmist had said, he shall be raised from the dead, and exalted to the right hand of power; as he says in another place, the Lord said unto my Lord, sit thou on my right hand, until I make thine enemies thy footstool. And again, thy people shall be willing in the day of thy power. Another prophecy of the resurrection and ascension of the Son of God, thou hast ascended on high—thou hast led captivity captive—thou hast received gifts for men, yea, even for the rebellious, that the Lord God might dwell amongst them.* All of you know that it cannot be said that he either ascends or descends, because he is a spirit; that which ascends or descends must be a substance; but he says, *thou*; to whom is he speaking? he says, *God is gone up with a shout*; who is that? *he ascended—he is ascended—thou hast ascended on high—thou hast led captivity captive—thou hast received gifts for men; yea, even for the rebellious, that the Lord God might dwell amongst them.*

Now, you will not believe that that man, and I don't wonder at it, unless God should call you to believe that man, whom your fathers crucified, is raised again. Did he not show himself for forty days and forty nights, and by many infallible proofs, such as suffering himself to be handled, and so on, prove that he was risen from the dead? and when he ascended, was it not in the presence of great multitudes? this thing, sinners, was not done in a corner: and if the apostles were deceivers, as you say, why were not books written to prove them so at the time; on the contrary, your Sanhedrim, with the kings of the earth, stood up together against the Lord, and against his anointed, trying to hinder the spreading of his name; but they cannot deny but what such things are. Now, I beseech you, as learned men, and you value yourselves much upon that, search the Scriptures; you think you understand them better than we Gentiles, then search them; if you reject Jesus, reject your prophecies, for they predict those very things which were fulfilled in him: if you want another leader, show us another Lord; if you will not believe Jesus, reject Moses, for Moses testified the things concerning Jesus; and I may say, there are many poor ignorant men among the Gentile Christians who can tell you more exactly the meaning of all the types and shadows found in the Old Testament than the most learned of you Jews.

Now, what say you of these things? I must conclude, my weakness of body is very great. Surely it must be the Messiah, or never, never would the things prophesied of be so exactly fulfilled; Jesus is my Savior, my soul is convinced of it; this is the stone which is set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other; if you reject him, you reject everlasting life; you are condemned; by your own law you are incapable of worshiping God as God has required in his law, you cannot have the blessings, for none could pronounce a benediction but the high priest; but you have not an high priest, and if you have, you are not certain of what tribe he is; he may be of the tribe of Judah, he may be of the tribe of Levi or Benjamin; you do not know of what tribe, and therefore cannot have a priest. You are without a temple, where God spake to you and received you; you are without the law; for though you have the law, you are incapable of fulfilling it.

When I look at a Jew, I see one of God's ancient people; at this day the strongest proof of the fulfillment of prophecy: it is said they shall be scattered through all nations, and there is not a place on the globe perhaps, where trade is established, but Jews are to be found. You have been persecuted by Gentiles, who are beneath yourselves; their kings have had dominion over you: but, notwithstanding this, when I see a Jew, I see the greatest miracle—I see a man who carries about him all the evidences of his being of the seed of Abraham—I see one of the ancient people of God, and yet, though their nation has been mixed with perhaps thousands of nations for above thousands of years, yet they continue a distinct nation to the present day. Did you ever hear of a people conquered, dwelling among their enemies, and yet not mixed with them, except the Jews? No, not even for a century. You are kept for the great fulfillment of the prophecy, namely, that when you are brought to acknowledge the Messiah, you may be gathered together, you may have him for your shepherd, and dwell once more under the protection of the God of Abraham; but there is no hope if you reject the Messiah; and if you expect him still, all your expectations will end in darkness: your fathers expected him; some were so bold as to fix the time when he should come: the time came, and no Messiah appeared, because he was already come: you need not expect him more, for your temple is destroyed; and if you reject our Jesus, God knows what will become of you; but if you receive him, says God, *in the seed of Abraham shall all the nations of the earth be blessed.*

We will now consider,

*Thirdly,* The blessings promised. Here is a proof of the veracity of God's word; not only your nation shall be blessed in the seed of



Abraham, but all nations. Isaiah, 60th, *Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee*; not only your nation is to be blessed in the Messiah, but many nations. The poor Gentiles with whom you dwell, they do believe in this Jesus of Nazareth, they are blessed in him with those hundreds and thousands at this day. Were you to ask them, I am sure they would tell you, they never knew joy till they believed in Jesus Christ. If you believe, depend upon it your gathering together is not far off; the God of Abraham shall bless you as he has promised, not only in this life, but in the world to come. You are ashamed to acknowledge he is the Messiah, why should you be ashamed? others have done so before you. You say he has no power, how then has he retained his Gospel to the present day? You see how it multiplied, and one of your own people said, *if this be not of God it will come to nought; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God*. You say you will not acknowledge the Messiah of the Christians, neither will you confess their belief to be a true one. What is the reason of this? because you are not convinced of it? No; but because you will not, because you are hardened in your unbelieving determination, and God has given you up to strong delusions. But why should you be ashamed, as a great many of you have embraced Christianity and written in defence of it? There is Xeres, whose book I have now before me, has proved from your own authors that Jesus is the Christ. He has taken your Hebrew Bible, translated it, confuted all the authors of your Talmud, and proved that Jesus is the Messiah. If you can obtain it, read Xeres, the Jew who was converted in the year 1710; and may the Spirit of God lead you to follow his example, and then being blessed, God shall bless you. I know not how to dismiss you. If what I have said is not blessed, in vain may I speak, and in vain shall you hear me.

The God of Abraham, the God of Isaac, and the God of Jacob look down upon you with complacency, and enlighten your dark understandings, and may you bear witness of Jesus of Nazareth, that he is the true Messiah.

*[Here a paper was handed up to the pulpit.]*

I have another word to say to the Jews, if they will have the condescension to stop.

Many do not like to embrace Christianity, because there are many sects and parties. Were there not many among the Jews? Where were the Pharisees, the Sadducees, and many others, too numerous to mention? Some person has put into my hands a paper respecting the Prophecies of Brothers. This is a great proof to me of the vera-



city of the New Testament, which prophesies *that in the latter days many false prophets shall arise*. If any one foretells things which come to pass at the time that he predicts, you may have some reason to believe him; but if what he says does not come to pass, you will reject him. The prophecies of this enthusiast are not fulfilled, nor ever will be. As this man has arisen, you may expect many more, and this is one great argument in favor of the Gospel preached by the apostles of Jesus of Nazareth. The Lord God of Abraham bless you all.

*The Prayer.*

O Lord God of Abraham, do thou be pleased to open our eyes that we may see the truths of thy Holy Word; none can understand them aright, but as thou teachest them. Lord, do thou show to the people that Jesus of Nazareth is the Messiah; show them, O Lord, that he is the King that reigneth, and that he shall reign till all his enemies are under his feet. Thou, dear Lamb of God, that wast crucified for our sins—at thy death the sun was darkened, the rocks were shook, the graves opened, and the veil of the second Temple rent in twain—O rend the veil from the hearts of thy dear Israel; let them not be deluded, but save them with an everlasting salvation. Command thy blessing upon us, and do better for us than we can ask or think, for the alone sake of that Messiah who was cut off for our sins, who was raised from the dead, and who ever liveth to make intercession for us. The peace of God, which passeth all understanding, come down from heaven into your hearts, and by the illumination of the Holy Spirit lead into all truth, unfold to you the sacred words of prophecy, and cause you to believe in that Savior whom your fathers crucified; you shall then give to him, with the Father, Son, and Spirit, everlasting praises. Amen.

(To be continued.)

## CORRESPONDENCE.

(Continued from page 235.)

*Lecture to Christians on Jewish subjects.**On the certainty of the Restoration of Israel.*

Numbers, 23 : 18-23. " And he took up his parable, and said, Rise up, Balak, and hear ; hearken unto me, thou son of Zippor ; God is not a man, that he should lie ; neither the son of man, that he should repent : hath he said, and shall he not do it ? or hath he spoken, and shall he not make it good ? behold, I have received commandment to bless ; and he hath blessed ; and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel ; the Lord his God is with him, and the shout of a king is among them. God brought them out of Egypt ; he hath as it were the strength of an unicorn. Surely there is no enchantment against Jacob, neither is there any divination against Israel ; according to this time it shall be said of Jacob and of Israel, What hath God wrought ! "

The peculiarities in the history and character of the Jews are too obvious to escape the notice even of superficial observers ; too remarkable not to employ the attentive study and serious contemplation of the most profound inquirers. To the eye of the mere human philosopher they present a spectacle altogether singular and surprising—the nominal professor of Christianity derives from them incontrovertible arguments in support of its truth, whilst the really humble-minded Christian discovers in them a bright display of the mysterious counsels and gracious dispensations of God.

The preservation of this extraordinary people during so many ages, amidst such unparalleled sufferings, and their continuing altogether *distinct* from the various nations of the earth amongst which they have been scattered, have justly been regarded as forming one of the most remarkable features in their history. We see in it the operation of a continual miracle, and the continued fulfillment of prophecy. Behold, says the prophet Amos, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth, saving that I will not *utterly* destroy the house of Jacob, saith the Lord. For lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet *shall not the least grain fall upon the earth*.

It is not my object at present to show how exactly this wonderful prediction has been accomplished, and is to this day accomplishing ; but I may be allowed to remark, that from the *fact itself*, of the Jews having been thus preserved as a separate people during such a series of ages, and amidst such cruel and almost uninterrupted persecutions, we might with great reason infer the *probability* at least, even though we could not conclude the *certainty*, of their future restoration.

Of *this* we could not but be assured, that in the counsels of Him who seeth the end from the beginning, and who doeth nothing in vain, their supernatural preservation was designed to subserve *some* grand and important purpose in the scheme of his providential dispensations; perhaps also we might without presumption have ventured to conjecture that the confirmation of the truth of the Christian religion, by the concurrent and combined evidence of prophecy and miracles, was not the *only* nor the *principal* end proposed, inasmuch as its truth may be irrefragably established independently of the evidence hereby afforded. Reasoning too from *analogy*, we might further have been led to presume that as, in the earlier periods of their history, the most remarkable calamities sustained by the children of Israel were the precursors of equally signal deliverances, (as in the cases of Egyptian bondage and Babylonish captivity,) so their *present* afflictions would terminate in some great national blessings, greater than any hitherto bestowed upon them, in proportion as their sufferings have been more grievous and of longer duration. Nor—supposing that we had been left to our own imperfect reasonings on such a subject—would it be too much to affirm that, as a *probable* consequence of their having been so long kept a *distinct* people, we might have expected that their scattered tribes were one day to be formed again into a nation enjoying its own political and religious rights and privileges. And in such an expectation we should have been considerably strengthened by observing that there are several circumstances in their present situation which seem peculiarly to encourage the idea of their being reserved by Providence for some such signal favor.\* As for instance, (1.) They have no inheritance of land in any country; their possessions are chiefly money and jewels; they may therefore transfer themselves with greater facility to their own land. (2.) The contempt and hardness with which they are treated in most of the countries in which they sojourn, will naturally have the effect of making them more ready to return to their own land. (3.) They carry on a correspondence with each other throughout the whole world; and consequently must both know when circumstances begin to favor their return, and be able to concert measures with one another concerning it. (4.) A great part of them speak and write the rabbinical Hebrew, as well as the language of the country where they reside; they are therefore, as far as relates to themselves, actually possessed of an universal language and character, which is a circumstance that may facilitate their return beyond what we can well imagine. To all which may be added, (5.) as peculiarly deserving our

\* See Faber on the Prophecies relative to Israel and Judah, vol. 1.

attention in such a people as the Jews, that they themselves constantly retain a hope that God will once more restore them to their own land. Though however, in the absence of any express revelation of the divine will on this subject, we might thus have fixed on the restoration and conversion of the Jews as the *probable* purpose for which they have been so wonderfully preserved distinct among the nations, it is evident that we could have advanced no further than conjecture. And we have reason to bless God, that in a subject so deeply involving the best interests of the human race, we have not been left to the uncertain deductions of our own limited reason. We have the *sure word of prophecy*, proclaiming in language which cannot be misunderstood, that a period is determined in the immutable councils of Jehovah, when his ancient people shall be converted to the faith of the true Messiah, and reinstated in the possession of their own land. Nor have we the testimony of one or two prophets only, directing us to the belief of these great events. With very few exceptions, we may say that *all* the prophets bear witness to them, from Moses to Malachi; and those certainly not the least fully and unequivocally who have dwelt most at large on the spiritual glories and privileges of the Messiah's kingdom. Now, it will readily be conceded that any event which unquestionably forms the subject of prophetic declaration, is to be regarded as equally certain, though yet future, with such as have already taken place, or of the reality of which we have personally the evidence of our senses. No difficulties, however insuperable they may appear to us; no possible contingences, however numerous or however baffling to human foresight and calculation, can merit a moment's consideration where the agency of Omnipotence and the prescience of Infinite Wisdom are concerned. All therefore that can be necessary to establish the *demonstrable certainty* of the restoration of Israel is, to show that it *really is* predicted in the sacred oracles. If this can be shown, we are bound to admit it as *an article of faith*, even though we should be altogether ignorant of *the manner* in which it may be brought to pass.

If it be asked, what warrant we have to apply, to a *yet future* restoration of God's ancient people, prophecies of which by far the greater part were delivered before the Babylonish captivity, and the fulfillment of which is naturally to be sought for in their return from that captivity? it might be sufficient to answer, that even allowing these prophecies to have received an adequate accomplishment on that occasion, we should still have remaining the writings of three of the Old Testament prophets who prophesied *after the return from Babylon*, one of whom, Zechariah, foretells, in a very remarkable manner, a conversion and restoration of the Jews, which *must* be fu-



ture; besides some explicit declarations relative to the same great events which are contained in the New Testament. But the truth is, that the concession here assumed is one which cannot be admitted. Of a very large proportion of the Old Testament prophecies, even those delivered before the Babylonish captivity, which speak of a return of the captive tribes to their own land, it may safely be affirmed that *very few* are exclusively applicable to the literal return from Babylon, and that *many* are not applicable to it *at all*.

In the first place, it is obvious to remark that all the circumstances specified in the different prophecies, which were not fulfilled in *the former event*, must certainly be referred to *the latter*; and a very slight acquaintance with the history of the Jews after their return from Babylon, is sufficient to enable us to draw the line of distinction. In the first return, the ten tribes carried away captive by Shalmaneser had no share, if we except very few individuals; on their future restoration, the kingdoms of Israel and Judah shall form one great united nation. On the former occasion they returned from *one* country only; on the latter they shall be gathered from *all* countries and corners of the earth. After their return from Babylon they retained, if not their idolatries, much of their characteristic infidelity and perverseness; their future restoration will be accompanied with a thorough spiritual renovation. Formerly they were continually harassed by their enemies, and in the end dispossessed of their land by the Romans; hereafter they will enjoy an undisturbed and perpetual possession. Finally, they will then return under Messiah their leader, and be the willing and faithful subjects of his kingdom.

Attending to these and other such points of difference, we can be at no loss to perceive that the prophets, even when they foretell most plainly the return from Babylon, usually lose sight of that event, and are carried forward in vision to the far more glorious incidents destined to befall their people in the latter days. Nor can we wonder that their prophecies should, in this respect, participate of the nature of their Author, with whom a thousand years are as one day; and that they should have a growing accomplishment through many successive ages, though the height or fullness of them may refer to a single age, or even moment. But there is likewise another circumstance to be attended to in pursuing this inquiry, which has been well noticed by Mr. Faber, in his *Connected View of the Prophecies relative to the Restoration and Conversion of the houses of Judah and Israel*.

"Between *chronological* prophecies," says he, "and *unchronological* prophecies, there is a striking difference, which ought always to be kept in mind. A *chronological* prophecy, that is to say, a prophecy consisting of a series of predictions which succeed each other

in regular chronological order, like those of Daniel and St. John, is incapable, from its very nature, of receiving a twofold accomplishment; because every link of such a prophecy is exclusively confined to a particular period of history by the links which both precede it and follow it, and therefore can only be applied to a single event. In short, a chain of chronological predictions is simply an anticipated history, and each link is just as incapable, and that for the very same reason, of a double completion, as each fact recorded in history is of a double meaning. But an *unchronological* prophecy, that is to say, a prophecy which only predicts certain future events, without specifying the precise time when these events will come to pass, and without so connecting them with any preceding series as to compel us to assign them to some one particular era exclusively, is not restricted in the same manner that a chronological prophecy must necessarily be. Instead of being *incapable* of a double accomplishment, we perpetually find predictions of this nature evidently constructed with the *express design* of receiving a double accomplishment. They are first fulfilled in an inchoate manner, and afterwards will be fulfilled more amply at a period to which they ultimately and principally refer. This is remarkably the case with prophecies which treat of the restoration of the Jews, and the (second) advent of the Messiah, inasmuch that I believe Bishop Horsley not to have been guilty of the least exaggeration in asserting "that a far greater proportion of the prophecies, even of the Old Testament, than is generally imagined, relate to the *second advent* of our Lord; that few comparatively relate to the *first advent* by itself, without reference to the *second*; and that of those which have been supposed to be accomplished in the *first*, many had in that only inchoate accomplishment, and have yet to receive their full completion."

"Such a mode of foretelling events (Mr. Faber continues) seems to have arisen from, or perhaps rather to be a part of, the grand scriptural system of types and antitypes. The first advent is a type of the second advent: hence they are both styled *the great day of the Lord*; and hence they are frequently predicted conjointly; certain matters which received their full accomplishment at the *first advent*, being inserted (parenthetically as it were) in a prophecy which strictly and principally relates to the *second advent*. In a similar manner the Babylonian captivity of the Jews is a type of their subsequent dispersion by the Romans; hence many of those predictions, which, from the elevation of their style, and from other circumstances connected with them, must ultimately and indeed chiefly be referred to the yet future restoration of the Jews, probably received a sort of inchoate accomplishment in their return from Babylon. Some however there are which must be *exclusively* applied to the return from Babylon; be-

cause they are connected with a specific number of years, and therefore become chronological prophecies, incapable of any further completion. And others again there are, and these constitute by far the greatest proportion, which must be exclusively applied to the yet future restoration of Israel; because they are connected with such circumstances as prevent the possibility of any other application."

Keeping therefore in view the principles here laid down by this excellent and useful writer, we may arrange the prophecies which relate to the yet future restoration of the Jews, under the two following heads:

1. Those which, though they have received a partial and limited accomplishment in times already past, have as yet to receive their full accomplishment.

2. Those which have not in any measure been hitherto fulfilled, and of which therefore we have still to look for the completion.—The remainder of this discourse shall be devoted to the consideration of a few of the most remarkable under each of these heads.

In the front of those predictions, which may be considered as referring in part at least to events yet future, I cannot but place the very ancient prophecy of Balaam, part of which has been read for the text. The occasion on which it was spoken need not now be enlarged upon. He had been summoned from a great distance by Balak king of Moab, to curse the nation of the Israelites, who were then encamped on the borders of his kingdom. The unholy prophet obeyed the summons, but God over-ruled the machinations of his enemies, and made use of him as an instrument to make known to the remotest generations of men his secret counsels with respect to the people which he had chosen. "How shall I curse, says the soothsayer in parable, how shall I curse whom God hath not cursed? Or how shall I defy, whom the Lord hath not defied? For from the tops of the rocks I see him, and from the hills I behold him; lo, the people shall dwell alone, and shall not be reckoned among the nations." How signally, my brethren, has this prediction, spoken upwards of three thousand years ago, been accomplished from that day to this! Since the commencement of the Christian era its fulfillment has been much more remarkable than in the earlier periods of the Jewish history; and yet even now, perhaps, we know little of the extent to which it has been verified, compared with what will appear, when not only the dispersed Jews who are known to be such shall be gathered together, but the ten tribes shall also emerge from the recess in which they have been hid during so many ages. After foretelling the singular preservation of the Israelites as a distinct people, Balaam next predicts their permanent felicity and final exaltation, as



secured by the power and faithfulness of Jehovah. "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" That this assertion of the immutability of God's purposes with regard to his people is not to be limited in its application to the period of subduing the Canaanitish nations, nor to that in which they flourished under their kings, we are authorized, I think, to infer, both from the obvious import of the words themselves, and from a comparison of them with other passages of the Old and New Testaments, which clearly relate to God's ultimate dispensations towards them. Thus Isaiah, in a passage manifestly prophetic of the future renovation of the now desolate Jewish church, (Is. 54.) "In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee nor rebuke thee. For the mountains shall depart and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Thus also Jeremiah; to whom (chap. 33) the word of the Lord came, saying, "Considerest thou not what this people has spoken, saying, The two families which the Lord hath chosen, he hath even cast them off? Thus they have despised my people, that they should be no more a nation before them. Thus saith the Lord, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob; for I will cause their captivity to return, and have mercy on them." And again, chap. 31. "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is his name. If these ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever." And, to mention only one passage more; St. Paul seems clearly to have had this declaration of Balaam in view, when, speaking of Israel's future conversion, Rom. 11, he urges its certainty by the consideration of God's unchangeableness. "For the gifts and calling of God," he says, "are *without repentance*."

It would be easy to show in the same manner, by a comparison of other scriptures, that the latter verses of the prophecy read for the text, may be considered as predicting the glorious deliverance still to



be effected by divine interposition in behalf of the seed of Jacob. "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel; the Lord his God is with him, and the shout of a king is among them. God brought them out of Egypt: he hath as it were the strength of an unicorn. Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, what hath God wrought!" The time however forbids my enlarging on this part of my text. I will only observe, that whoever has attended to the frequent reference made by the Old Testament prophets to the deliverance from Egyptian bondage when they are foretelling the yet future restoration of the Jews, will the more readily be of opinion that the allusion here made by Balaam to the Exodus, plainly points the prophecy to a similar deliverance, by the immediate power of God, under that leader of whom Moses was the type. This allusion is repeated in the same words, in the 8th verse of the following chapter, a chapter containing several manifest predictions of spiritual and temporal blessings yet in reserve for Israel, and concluding with a distinct, though very brief intimation of that tremendous overthrow of the antichristian powers which will usher in the glorious restoration of that afflicted people. From the consideration of this very early prophecy of Balaam I pass on to the notice of one out of many which might be adduced from the prophet Isaiah, and which, though it may appear primarily to relate to the return of the Jews from Babylon, has certainly had a very partial accomplishment in that event, if indeed it is not wholly to be referred to their future conversion. The 43d chapter thus opens: "But now, thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel: fear not, for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters I will be with thee, and through the rivers, they shall not overflow thee. When thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel thy Savior; I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honorable, and I have loved thee; therefore will I give men for thee, and people for thy life. Fear not; for I am with thee: therefore will I bring thy seed from the east, and gather thee from the west. I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth: for I have created him for my glory, I have formed him; yea, I have made him. Bring forth the blind people that have eyes, and the deaf that have ears." This prophecy, as is well observed by an excellent French author—this

prophecy, truly admirable in all its parts, is addressed to Jacob, the head of the tribes of Israel. His posterity is dispersed into all the quarters of the world; this is the state of the Jews since the coming of Jesus Christ. Their dispersion is the punishment of their spiritual deafness and blindness. And with how great a blindness, with how great a deafness may one not deservedly reproach the Jews, for not having known Jesus Christ, and not having heard him, though he proved his divine mission by an infinity of miracles! their condition seems desperate; the waters are ready to overwhelm them; the flames surround them on all sides: but the protection of God follows them throughout, and delivers them. This protection is vouchsafed to the whole body of the nation, in favor of those who shall one day call upon that name which the rest have dishonored with their blasphemies. God out of mere mercy will give a docile and faithful heart to those who shall renounce their former incredulity. They will be the creatures of his grace, to which *alone* they will stand indebted for their repentance and return. They will not then begin to see a *new* object, but an object which their blindness had concealed from them. They will not then hear a teacher who began but a few days before to make his appearance, but one whom their voluntary and obstinate deafness had kept them from hearing before. The change will be in their persons, not in his religion—that will remain what it is: but they will then begin to see it. Jesus Christ will take away the veil that is upon their eyes; but he will be the same. He will cure their deafness; but he will speak the same things. It is evident, then, that the Jews are preserved *for him*; and that the whole body of the nation subsists only by the efficacy of that promise which is to lead the remains of Israel to Jesus Christ: “Bring forth the blind people that have eyes, and the deaf that have ears.”

The prophet Hosea dwells almost exclusively on the future destinies of his countrymen—and that in terms which, on several accounts, limit the application of them exclusively to that glorious era which awaits, perhaps at no great distance, the Jewish, and not less the *Gentile* church. I cannot refrain from quoting the two last verses of his first chapter. After denouncing the divine judgments on the rebellious houses of Judah and Israel, he makes a sudden transition, after the manner of the prophets, to *promises* relative to their final condition. “Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured or numbered: and it shall come to pass, that *in the place*, (let me request your attention, my brethren, to this expression,) *in the place* (the *self-same place*) where it was said unto them, Ye are not my people, *there* it shall be said unto them, Ye are the sons of the living God. Then shall the chil-

dren of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land; for great shall be the day of Jezreel." That is, to use Bp. Horsley's comment on these words, 'Great and happy shall be the day, when the holy seed of both branches of the natural Israel shall be publicly acknowledged of their God; united under one head, their king Messiah; and restored to the possession of the promised land, and to a situation of high pre-eminence among the kingdoms of the earth.' I shall not dwell on the manifest impropriety of viewing this prophecy as already accomplished in the return of Judah from the Babylonish captivity, when, so far from being numberless as the sand of the sea, the captives that returned were as nothing compared with the whole Jewish race, and when the kingdoms of Israel and Judah could not, in any proper sense, be said to be united under one head. I shall only observe further, that the former of the two verses just read to you, is expressly cited by St. Paul, Rom. 9, as declaring the counsel of God respecting the conversion of the Jews to the faith of the Gospel.

Were it necessary, and did time suffice, I might now place before you some of the many predictions, clearly relating to these same important events, spoken to us through the mouth of the prophet Zechariah, who, as was before hinted, prophesied *after* the return from Babylon; but I hasten to confirm what has already been adduced (if indeed it can be said to need confirmation) by the additional authority of the New Testament, in which the notices of Israel's future restoration and conversion, though few, are sufficiently explicit to establish the certainty of their accomplishment beyond all possibility of doubt, Our blessed Lord, and his chosen apostle St. Paul, have each spoken expressly on this subject. The former in the twenty-first chapter of St. Luke; where, after foretelling with wonderful minuteness the various circumstances which attended the destruction of Jerusalem, he adds, ver. 24, They shall be led away captive into all nations. And Jerusalem shall be trodden down of the Gentiles, *till the times of the Gentiles be fulfilled*. In whichever way we understand this latter clause, whether as denoting the expiration of *the period* assigned to the duration of Daniel's four Gentile monarchies, or as expressive of the *arrival* of the period destined in the eternal counsels for the complete, final conversion of the Gentile world; in whichever light we view the words "*till the times of the Gentiles be fulfilled*," nothing can be more clear, than that our Savior in this verse asserts the fact, that Jerusalem will at *some* determinate period cease to be trodden down of the Gentiles, as it has been ever since its destruction by the Romans to this day; i. e. for upwards of seventeen centuries.



It follows also, indeed it is necessarily implied, that at the same period the Jews will be restored to Jerusalem from their present captivity. "They shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, *until* the times of the Gentiles be fulfilled." Here therefore we have the expiration of their captivity, and their restoration to their own land, expressly foretold by our blessed Savior. And their *conversion* is no less clearly predicted by St. Paul as about to happen at the same period. Rom. 11 : 25, he thus writes : "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, *until the fullness of the Gentiles be come in*, and so all Israel shall be saved." Here it is expressly asserted that a period will arrive when blindness will be removed from Israel, i. e. when they will be brought to the acknowledgment of the truth as it is in Jesus; and this period, the apostle tells us, will be that of *the coming in of the fullness of the Gentiles*. The time thus denoted, is usually considered to be the same with that specified by our Savior in the passage just referred to, "when the times of the Gentiles shall be fulfilled;" and according as the latter is understood of the termination of the Gentile monarchies predicted by Daniel, or of the commencement of the era in which the grand conversion of the Gentiles is to take place, a corresponding signification is assigned to the expression of St. Paul.\* But whichever interpretation of the two clauses be adopted, we have the conversion of the Jews predicted by the apostle, and their restoration promised by our Savior, in terms which can leave no doubt as to the certainty of the facts themselves, even though it should not be admitted that they import a coincidence in respect of the time of their accomplishment.

Thus then, my brethren, I have presented to you a few out of the numerous prophecies contained in the sacred volume relative to the future conversion and restoration of the Jews: events so plainly foretold that no man can disbelieve them, who believes his Bible; events fraught with such blessed consequences to the whole Gentile world, and with such an accession of glory to the Redeemer's name, that the very anticipation of them cannot but fill our hearts with gratitude, and our mouths with praise.

I cannot however, my brethren, dismiss the subject, without affectionately calling upon you to examine, each of you for himself, your views of the momentous points to which the subject we have been considering relates. We have been speaking of the conversion of

\* See on this subject, the Jewish Expositor for February, 1816, and Rev. D. Wilson's Sermon, prefixed to the last Report of the London Society.



our Jewish brethren to the knowledge of Christ Jesus, and of salvation by him. What know you of him yourselves? has he been revealed to you by the divine Spirit? has he been formed in you as the hope of glory? is he all your salvation and all your desire?

Are there here present any who are saying in their hearts, "God, I thank thee that I am not as these Jews; I was born and bred a Christian; and I hope to live and die in the good old way in which my fathers lived and died before me?" Brethren, take heed that ye be not deceived: it does not follow that you are Christians because you are not Jews; it does not follow that you are Christians *indeed*, because you live in a Christian country, and are called by the name of Christ. *Many are called, but few are chosen.* And as even now there are Jews by name, who are Christians at heart; and ere long, we trust, there will be many such; so are we compelled to fear that there are many, very many, who, while they say to Christ, *Lord, Lord*, in their hearts and in their lives deny him and crucify him afresh. O, remember that he is not a Christian who is one *outwardly*; and whilst you pity the Jews for their rejection of the Messiah, lay this seriously to heart, that *you* too reject him, if you do not believe on him with your whole heart and with your whole soul; that he will be no Savior to you, unless he is your Savior only, and altogether. O may you be stirred up to flee to him, ye that have never yet sought him; may he meet you in these his ordinances, ye that are beginning to seek him; and to you, to whom his name is dear and his salvation precious, may he manifest his glory, and the effectual energy of his grace, and the sweet endearments of his love more and more, that your souls may rejoice in him, and that you may meet him with exceeding joy in the great day of his appearing.

And let me beseech you, my dear brethren, to entreat the Lord with earnest persevering prayer in behalf of his once favored people; pray for them that pray not for themselves; pray that they may be stirred up to pray for themselves; pray that to those on whom the Spirit of grace and supplication is beginning to descend, the Lord Jesus Christ may discover himself in the brightness of his perfections and in the power of his saving grace. O happy day, when the children of Judah and Israel will be seen going towards Zion with weeping and supplication! when the Spirit shall be poured upon them from on high, and the barren wilderness shall become a fruitful land! Who shall live when God doeth this? When that shall be fulfilled, which is foretold by the prophet Isaiah, chap. 11: 12, "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand

again the second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

"And in that day thou shalt say, O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away and thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day ye shall say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord, for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee."

(To be continued.)

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*Continued from page 144.*

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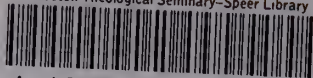
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